The Holy Cross Magazine

CHURCH DIVINITY SCHOOL

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July, 1947

Vol. LVIII

Number 7

The Holy Cross Magazine

Published Monthly by the

ORDER OF THE HOLY CROSS

Publication Office: Cor. Tenth and Scull Streets Lebanon, Pa.

Editorial and Executive Offices: Holy Cross, West Park, N. Y.

Subscription, \$2.50 a year
Single copies, 25 cents
Canada and Foreign, \$2.75 a year

Entered at Lebanon, Pa., Postoffice as second-class matter.

ADVERTISING RATES

Full	page,	per	insertion		 1		,			.\$70.00
	page	- 41	**					٠		. 40.00
One	inch	**	**	٠	 	٠	٠	٠	٠	. 3.00

Requests for change of address must be received by the 15th of the preceding month and accompanied with the old address.

All correspondence should be addressed to Holy Cross Press, West Park, N. Y.

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The Holy Cross Magazine

July



1947

The Christian in the World Today

By THE RIGHT REVEREND C. AVERY MASON, S.T.D.

HRISTIAN Vocation always implies four direct relationships: namely, to d, nature, society and self. us consider them in that orfor in a sense Christian Voion is set in a four-sided frame. us consider the primary relation in the primary relation ich exists between a man and d.

This personal relationship becen each man and God is the e relationship which in a sense terns all the other three. This ationship is primary, for withthe communion of a soul h God there can be no real se in which the soul could be said to hear the call and answer in terms of vocation. From this point of view that which is called the Religious Vocation can be thought of as the highest, for certainly a life lived with Christ in God is the highest mortal status. The life of full contemplation on the nature and beauty of God is not as much another world by existence as many in their shortsightedness have imagined. It has produced in the lives of the saints and relationships which men have not anticipated. For instance, it was said of St. John of the Cross, "that he is a man of the world, precisely because he lives apart from the world, and his familiarity with human nature is accompanied by an understanding of it given only to those who can regard it with complete objectivity." (E. Allison Peers, "Spirit of Flame," page 133.) What was true of St. John of the Cross was true of other saints. One sees an interesting phenomenon in connection with the growth of Holy Russia which proves the same thing. In the early days of Russia, Orthodox priests who desired the life of contemplation left the cities and moved out into the wilderness. There they spent full time developing the spiritual life. Citizens of the cities they



St. James

He was obedient to the calling of Jesus Christ

had left, desiring spiritual guidance and comfort, went out to visit these holy men who had apparently cut themselves off from the world. It was the objectivity of these isolated men which gave them clear sight into the moral and spiritual problems of those who lived in large bustling cities. Indeed a great many of the larger

cities of Russia grew up around the monasteries which housed the holy men.

The fact is that pure contemplation and adoration of God through Jesus Christ throws into proper focus man's other relationships; for Christian Vocation is four-sided, as we have seen.

Vocation means a call from

God to deal with the natu world as God has created Every man must deal to a deg at least with nature, and Chri Body most certainly d through the sacramental view life. After all, most men e their livings with their har Their hands are occupied moulding, lifting, changing, cultivating the material of natural world. Men's daily w in most part is daily work wh concerns things. Christian Vo tion is concerned with the s of this world. There is an ec omy of God and it would serve well to heed it. After all, (spent millions of years prepar the natural world for man to in. Any vocation worthy of name "Christian" must cher and properly use God's har work of nature. Therefore, s Maurice B. Reckitt (Faith e Society), "the Christian dema for the realization of Vocat will only be satisfied when ev man can bring his task to Altar as something with wh his whole nature can feel pro to co-operate, something he n feel no sense of incongruity god." . . . "We seek a church says the Orthodox Profes Berdyaev, "which will embr the fullness of life, all of world's experience which proven of actual value. Outs the walls of this Church sho be left nothing but nonex ence."

I am told that in the trans of a parish church in a sm town in England, there has from the roof a ship's mod That was the place for marin to worship. They worshipped men who dealt with nature a had the symbol of their daily twith them at worship. That pr tice is symbolic of what we men by Christian Vocation.

Our Relations with Each Oth

The third element of relati

in Christian Vocation is the tionship of man with his felmen. May I give you a paraph from Professor J. S. Whale ristian Doctrine)? "Just as cannot really escape from d into rebellious isolation n Him, so our isolation from another due to our sin is an sion. Human relationships do cease to be because man is -centered; they persist as a stly caricature of what they e meant to be. They go bad; y turn sour. This world benes a jungle instead of being Father's house and our home. egocentricity n's proud nishes him, not by destroying relation to God and man hich is impossible), but by ning it inside out and so makwhat might have been a bless-

f there is any doubt about the that man can and does turn social relationships into a se, ponder these figures of two rs ago and realize they have atly increased by now. The ited States alone had armed ces in fifty different geographiareas. Three-fifths of the rld's population were inved in the war, nearly a biln men and women devoted ir whole energies to the war ort. Four millions of Russians ne had been killed and 120 lion Chinese and Russians been made homeless. Yes, we going to have relations with fellowmen whether we like or not. Since this is so, the estion remains—will those reons be Christian or otherwise? ristian Vocation demands that ial relations shall be as Christ uld have them. As we have n, the motive must be love. rthermore the love relationo is not to be construed in any rue or general way, but love in ticular with the person we are nediately dealing with. One the things which depress many as in the current war situation is our gradual hardness. We are becoming dangerously hardened so that we can accept the terrible consequences of man's failure to be dominated by love in social relationships. Furthermore, the more we accept uncritically the justifications for brutality in war, the more difficult it is for us to see clearly. The growing conviction that a sense of guilt on our part is not a vital concern reveals an even more tragic loss. He who has lost a sense of guilt has lost a sense of God. The only way in which a sense of right proportions can be obtained in man's social relations is by a return to a realization of the awful majesty of a loving God revealed on a Cross.

Our Thought of Ourselves

The fourth and last element in Christian Vocation is the relationship one has with oneself. As we accept the conviction of each man's particular ability, which is God-given, then realize that vocation is internal (the perfection of the Church) and external (the winning of souls), we see that each man's vocation is his most vital concern. The problem each of us has is the problem of knowing our own gifts. It is the problem of being certain that the thing I want to do, the thing I can do best, is the thing God wants me to do. Frankly, to face these three questions is going to cause some people a great



St. Vincent

Devoted to the poor and suffering

amount of pain. Too often what is called vocation is not related to personal conviction and ability, nor is it Christian. For a man who has begun a life work to sit down and ask himself, "Honestly, is this the work I was intended for?" may be a shock. We know some men do it, because we hear of men who suddenly, in the midst of what the world may call success, change over to a totally different type of work. We know that others cannot do as they wish because of other serious factors. To find one's Christian Vocation is no easy task, but thank God the effort of finding is not primarily ours, for it is God who calls, and we who answer the call as best we can.

The advice of Polonius to Laertes, "To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man," is as true today as it was when Shakespeare wrote it. But it is never really true unless being true to one's self involves faith with God, respect for the natural world, and loving kindness in society. In one sense of the word, every Vocation is an annunciation. It is also a renunciation. That is, it is the acceptance of one form of life and the rejection of another. In such an ultimate choice, and every man must make it, we can but "walk by faith" knowing that we now see life "through a glass darkly, but then face to face." This courage is required of every man.

Vocation is Corporate

I said earlier that before we close some attention would be paid to the meaning of Christian Vocation in Society today. To do so, let us start where we are. There are throughout this city thousands of individual Christian men and women in every profession and type of work. Individually they pray "Thy kingdom come." Individually they

can see little progress being made toward that end. One reason for the lack of progress is to be found in the total emphasis which is placed on their personal piety. But should the Christian doctors, or lawyers, or salesmen, or laborers of our own Church band themselves together at the ·foot of the altar and there examine the ethics and purposes of their work, they would soon discover the futility of individualism. There is potential strength in the idea behind the Red Mass Roman Catholic lawyers. There would be great strength in the Christian groups of laymen of any business or profession. Someone would say, "Perhaps that method won't work-it's too slow and people are too busy." To which I would reply, "It isn't



Crevelli

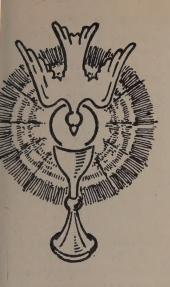
slow if we are after a new a Christian order," and, "What a people so busy about that the cannot see anarchy staring us in the face unless Christian star ards are upheld by Christifaith as found in the Church?"

As a priest of the Church in not my prerogative to say w method shall be used to assur Christian order in business profession, but as a priest God's Church I can say and say that we must re-establ Christendom and that every man and woman must share the work of re-establishme How lawyers can control of lawyers and bring about a Ch tian conviction of the legal p fession I canot say, but I know must be done. The same thing true in every other business a profession.

In conclusion, let us see we is the core of the whole mat To me it is found in the word "corporateness." In the electure we spoke of man in three fundamental relationsh to God, his neighbor, and he self. The key here is corporness, for those relationships we affirmed and established Christ in His Church.

In the second lecture we sp of what it means to be a Ch tian—again the key was corpor ness, for only as we are reb into the Body of Christ can know the meaning of the w "Christian."

This evening we discussed cation. Again we saw that C does not call me into a vacuus but into the Church. My t meaning is found in the corrateness of that Church which Christ's Body. It is the corporness of the Church which mbe re-affirmed in this, our cand we are those who by G grace must re-affirm it. There solemn truth we have nearly gotten—that outside the Church cutside the Body of Christ, this no salvation.



AVEN'T you noticed how many of us try to describe the Holy Spirit by begin-"It is."? Our definition once knocked into a cocked because the Holy Spirit isn't it" at all: He is a Person. The y Spirit is one of the three ons in the One God, and He es all the attributes of the head. As the Father is God the Son is God, the Holy it is also God. Now we do rightly speak of a "person" it" unless purposely we wish bb him of his being. By speakalways of the Holy Spirit as e rob Him of His being and nately of the position He nt to have in our lives. A l portion of the lethargy we among Christians today can raced directly to a lack of ciousness of the real nature he Holy Spirit, and of His er. We shall begin to bear ess for Christ as we come to

Through a ridiculous mischance, thoughtful article became sepd from its covering letter, and an no longer identify its author. offer him our apologies, but also compliments, and hope that he make it possible for us to give him the credit in our next issue.

The Holy Spirit

realize that the Holy Spirit is a Person and not an abstract supposition. A Bishop of London once said "I feel myself we shall never see a great spiritual revival in the Church, or in any individual soul, until the Veni Creator is said as a real prayer addressed to a real Person." (Quoted in Fr. Hallock's Gifts of the Holy Ghost.) Another unfortunate phrase commonly used is "God's Holy Spirit," as if the Holy Spirit were a sort of by-product exuded by God, and not a separate, co-existent, co-eternal, coequal Person with the Father and the Son.

Of course, the term "person" in our human sense is inadequate too, but it is the best we can do under our human limitations of language and thought. It is, nevertheless, to be taken quite literally, not simply "in a manner of speaking." The Holy Spirit is a Being, and can, therefore, say with our Lord, "I AM."

He Has Always Been

Although He was sent by the Son at Pentecost to strengthen and sanctify us (the real meaning of "The Comforter"), He has always existed and there was never a time when He was not. Like the Second Person of the Holy Trinity He shared with God the Father the work of creation by "moving" (Genesis 1.2). Later on the Jews were inspired and admonished by Him as He worked through the agency of the great leaders and prophets to prepare the way for the coming of the Son of God. He was the immediate means of the becoming-flesh of the Son of God in the womb of the blessed Virgin Mary (St. Luke 1.35). At Pentecost He came down like tongues of fire upon the heads of the Disciples to set them afire with zeal and to give them His special gifts to teach and heal and bless, and to forgive sins. Even now He dwells within the Church and within the heart of every single man and woman and child, whose bodies are His Temple.

His Seven Gifts

By our Baptism, and especially by our Confirmation, we have been given His seven-fold gifts to help us along the way towards God. First, there is the gift of understanding by which our natural comprehension is helped to fathom the truths of our Faith and to know as many of the mysteries as we are permitted; wisdom whereby we come to appreciate those truths and to flee error; knowledge by which we are enabled to apply all this we have learned in order to school our conscience, to choose our steps, and so to act morally; counsel by which He advises us as to the best course to pursue to insure our ultimate perfection and union with God; fear, which is not "fright," but a loving-awe which comprehends the true nature of God as our Creator and ourselves as His creatures; godliness by which, because of the Incarnation, the Holy Spirit can enable us to



"Born of the Holy Spirit"

know and to trust God as a Father, and to show our love as sons by what we do; and finally, and perhaps greatest of all, ghostly strength by which we are made strong to fight and conquer temptation, to overcome desolation, to persevere, to take joy and courage, and to mount each obstacle to God. It is this last gift that is ours particularly by Confirmation: "Defend, O Lord, this thy Child with thy heavenly grace; that he may continue thine forever; and daily increase in thy Holy Spirit, more and more, until he come to thy everlasting kingdom."

His Power

There is no power on earth or in hell that can resist a soul filled with the Holy Spirit. Very often He enters and works quite unknown to anyone else, and amid seemingly insurmountable difficulties and openly hostile opposition. Today when almost every department of our lives clamours for excessive self-indulgence, and when we are tempted by a good many of the novels we read, the movies we see, the jokes we hear, the philosophies we meet, we ought to pray, more than ever before, to God the Holy Spirit for help.

A good many sins and diseases, our Lord told His Disciples, come forth only by prayer and fasting. Self-denial is essential for the working of the Holy Spirit in us and by us, and how much we could do for Christ were we to pray the Holy Spirit to dwell in

some sinner's heart, or to this gifts of Understanding Wisdom to those in whose hat today are the destinies of milliof souls! That is what we can specifically, and we could not more were we invited to sit at conference tables.

"Come, Holy Ghost, our souls spire,
And lighten with celestial fit Thou the anointing Spirit are Who dost thy seven-fold gifts part!"

We shall not be inflamed we celestial fire until we come to gard the Holy Spirit as a real I son, and to address Him prayer as a real Person. Until are set afire with this flame, shall not bear effective with for Christ.



St. Augustine's Chapel, Holy Cross "Come, Holy Ghost, our souls inspire"

The Holy One

By HAROLD NEIL RENFREW

Ioly, holy, holy, Lord God ighty, which was, and is, and come."—Rev. 4:8

HESE mysterious words, "Holy, holy, holy," are written twice in Holy Scripture, in the Old Testament and in the New Testament. time this sacred refrain ocin a passage describing a viof God accompanied by ship directed Godward. The of these passages is in the a chapter of the Book of the ohet Isaiah, who is picturing ene in which he beholds "the d sitting upon a throne, high lifted up." At the same time prophet hears the song of the phim, "Holy, Holy, Holy, is Lord of Hosts: the whole h is full of His glory." Then n, in the New Testament, S. n in the last book of the Bible ribes a vision of God seated n His throne, while the livcreatures chant, "Holy, Holy, y, Lord God Almighty, ch was, and is, and is to ne." With this revealed rense to the presence of God Church Militant, in her urgies Eastern and Western, is; and so for a moment, the ship of earth mingles with continuous adoration of ven, and for a brief space the sions and discords of this d are resolved in the cond of the world to come.

The Ineffable Name

These two biblical scenes, no ter how familiar they may bene, never lose their mysterious racter for us, do they? For y describe the presence of n who is "dwelling in light approachable; whom no man h seen or can see," "the King mal, immortal, invisible, the only wise God." He is, of course, the one true and living God, made known to Israel under the name Jehovah; for what the prophet Isaiah really heard the seraphim crying was, "Holy, Holy, Holy, is Jehovah of Hosts." This Name itself was so awe-inspiring that the Jews of our Lord's time had ceased to use it, always substituting for "Jehovah" the word "Lord." That is why the sacred name Jehovah does not appear in the King James version of the Bible.

Now, the one truth above all others, that is revealed in the Old Testament, is the unity of God. The fundamental dogma of the religion of Israel, as it is of Judaism, is that there is only one God. That is proclaimed in the Law of Moses in the Book of Deuteronomy, in which it is written, "Hear, O Israel: the Lord our God is one Lord." It is, of course, literally, "Hear, O Israel: Jehovah our God is one Jehovah." The same truth is stated in the Book of the Prophet Isaiah in the words, "I am the Lord;" or again, literally, "I am Jehovah, and there is none else. I form the light, and create darkness; I make peace and create evil; I am Jehovah, that doeth all these things."

We believe that God who acted in creating the light, in forming all things, and in making man in His own image, has acted also in the Incarnation. God who "dwells in light unapproachable," "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." God, who made Himself known of old under the name Jehovah, revealed Himself in his Son, our Lord Jesus Christ. Through the name of Jesus, or rather, through

the Person whose name it is, we enter more intimately into the mystery of the Godhead.

The Human Name

The name of Jesus is stored with memories and rich in associations. It reminds us of Christmas, of Palm Sunday and Easter; it recalls to us the hill of the Ascension and the first Christian Pentecost. It is the name of One whose genuine humanity attracted the most diverse people: saints and sinners were drawn to Him; Galilean fishermen, women who ministered to Him of their substance, rulers of the people, Peter and John, Mary Magdalene and Nicodemus, were among His followers. The name of Jesus evokes the power and the presence of Him at whose name the powers of evil fled; and it recalls to our minds One who lived with sinners, not only uncontaminated by sin, but sending forth forgiveness and sanctifying power to those who came to Him in faith and penitence. Above all, the name of Jesus is the name of One whose life was uniquely, mysteriously, and completely derived from, and dependent upon His Father in Heaven.

Now, this altogether unique relationship between our Lord Jesus Christ and His heavenly Father is the origin of our knowledge of personal distinctions within the divine Unity. This momentous fact in the history of revelation appears in the beginning of the Gospel with the annunciation of the angel Gabriel to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." A continuous and progressive revelation of this same truth is recorded in the Gospels: in the unique filial consciousness of the Boy of twelve, when He was found in the temple; in the baptism of our Lord as a man of thirty, when the Father proclaimed Him His well-beloved Son; and finally when our Lord in His dying words upon the cross commended His spirit into His Father's hands. Our Lord also revealed the Person of the Holy Spirit in His promise to the Apostles that when they came to stand before their persecutors it would be told them what they should say: "for it is not ye that speak, but the Spirit of your Father which speaketh in you." Thus, through the Incarnation, the Trinity in Unity is made known to us, and through the name of Jesus we come to know the full name of the Godhead-Father, Son, and Holy Spirit.

The three Persons of the one God are disclosed in history but they coexist in eternity. "God the Son was born in time of the Holy Spirit and Mary the Virgin," some of the early fathers said, "He is begotten of His Father in eternity." S. John speaks of our Lord as being in the bosom of the Father, and of manifesting to us

that eternal life which was with the Father. S. John again tells us that "the Holy Ghost proceedeth from the Father." So we are not surprised that the Catholic Church discovers in the thrice "Holy" of the seraphim, intimations of the personal distinctions within the Godhead. This intuition of the Church is given quite specific liturgical expression in the Liturgy of S. James of Jerusalem. It is quoted by Dom Gregory Dix in *The Shape of the Liturgy*, p. 189, as follows:

"Holy art Thou, O King of the ages and Lord and giver of all holiness; and holy is Thine only-begotten Son our Lord Jesus Christ, by Whom Thou madest all things; and holy is Thine all-holy Spirit, Who searcheth all things, even the deep things of God...."

The Name Invoked

Through baptism we entered into personal relationship with the ever-blessed Trinity in Unity. The name of the Trinity was invoked over us and has come to tabernacle in our h In the liturgical worship of Church these two names name of Jesus, and the name Father, Son, and Holy Spare intimately related. Doe the ending of the col "through Jesus Christ thy our Lord, Who liveth and reth with Thee in the unity of Holy Spirit," remind us of fact?

We journey through life the goal before us of attaining the Grace of God, to the begins of the vision in heaven. That over ering thought is expressed popular and persuasive work a well-known and greatly loved hymn for All Saints. Of topher Wordsworth's heaven's the sound of holy we concludes, looking towards vision of God:

"Love and peace they tast ever, And all truth and know see In the beatific vision Of the blessed Trinity."



Gerard David

"Hark, the sound of holy voices"

Jesus and Labor

By H. THEODORE RIES

AN in the Garden of The law of labor existed he social economy of the terrial paradise, for Adam was imanded to cultivate the garand subdue the earth. But work was a pleasure. Only er the fall did it become a bur-"In the sweat of thy face lt thou eat bread, till thou ren unto the ground." Since t day man has been trying to id work. Among pagans manwork was a disgrace. Slaves, nen, and children, mere chatof the free-man, were forced perform manual labor. The e-man, the master, was amed of it, and among some nans he was even forbidden by to perform it. Labor lost its nity. And yet the law of labor he fundamental law for social piness, social order and econic progress. Christ recoged and perfected it by word l example.

esus worked as a boy and as a th. He was "the carpenter's ." He willed to be born into home of a manual laborer. followed the trade of His fosfather, and after Joseph's th He was the bread-winner the little home at Nazareth. er on He returned to the synarue of His home town and ght. Amazed at His wisdom l miracles, His townsfolk ed: "How came this man by wisdom and miracles, is not the carpenter's son?" They w Him only in His capacity a laborer. The example of the d-Man restored dignity to la-

When Jesus began His public eer, He no doubt discontinl His regular trade, but He more intensely occupied than

ever as teacher and master leading souls to God, preparing the apostles for their future work, and "going about doing good." One day, passing through Samaria, He sat down by a well tired from the trip and asked for a drink of water; such scenes must have frequently occurred during His public ministry. He was always intimately connected with the labor world, He was always followed by it. He consoled its poor, healed its sick, blessed its children, raised its dead and gave all His service and His life for it. Thus He restored the honor and dignity of labor, which forms the basis of economic prosperity, social equality and pacification.

Our Daily Cross

Yet work will always be work, hard, strenuous and toilsome. It will be a cross. But "if any man will come after me, let him take up his cross daily." This daily cross is nothing else but daily work, daily duties. There are other crosses such as poverty, suffering, misfortune, but these do not rest daily upon the shoulders of all men, and the words quoted above were spoken to all. Fallen human nature seeks after comfort and ease, shirks laborious, daily duties, sets its heart and soul on enjoyment, on wealth without labor, exertion, or effort. To fulfil our obligations faithfully, punctually, and exactly in the routine work of our vocation demands sacrifice.

And herein consists the cross which we must take upon our shoulders daily. The parable of the Ten Talents condemns laziness and sloth. The master punished the unfaithful and unprofitable servant, because he buried



his talents, and used the severity of his master as an excuse. Even today there are many who find excuses for their laziness and idleness, in the unfavorable economic conditions, in the hardness, uncharitableness, injustice, and slave-driving methods of the

employer.

Christ preached the law of charity that should govern and regulate the relations of capital and labor, employer and employed. "Thou shalt love thy neighbor as thyself" was told to employer and employee, to capitalist and laborer. Our Lord, the Divine Reformer, did not abrogate the existing economic institutions, differences of rank, class, and possessions, but He labored to lessen these differences and their effects. For this reason He bids masters and employers and those in authority not to forget that they too have a Father in Heaven, to whom they will have to answer for the use they make of their power and influence, and representatives they should be on earth by their justice, goodness, and mercy; he reminds them too that as Christians they are the brethren of those



Botticelli

under them, and ought to respect and love each of their subordinates as a brother and an equal. In the acceptance of Christ's teaching in principle and practice lies the only solution of the labor problem.

For the Christian, work has been sanctified and sublimated by the example of the Master, and if combined with prayer, it becomes a source of supernatural merit. Fidelity and conscientiousness in work will be amply rewarded: "Because thou hast been faithful over a few things I will place thee over many things: enter thou into the joy of thy Lord."

Our Reward

The modern materialist and atheist is unaware of these consolations. He is loath to hear any reference to a heavenly recompense for work done on earth, he sneers about "pie in the sky when you die." The example of Christ is meaningless for him, he refuses to believe in Divine Providence, prayer does not lessen his daily cross. Hence the impetuosity and passionate eagerness with which he struggles and vies for a liberal and copious remuneration in this world. He sees the solution of the burning economic question in high salaries, and condemns Christianity as anti-social, since, to his mind, it consoles the laborer by holding out to him future reward in heaven for his work, but makes no provision for a just, material remuneration. But such reproach is not justified. It is not true that

"Long-haired preachers con out every night,

Try to tell you what's wron and what's right; But when asked-how 'bo

something to eat, They will answer in voices sweet:

You will eat bye and bye, In that glorious land 'bove t

Work and pray, live on hay. You'll get pie in the sky wh you die."

Christ and Christianity have ways defended the right of t laborer to a just compensation and wage, according to the pri ciples of justice, tempered wi charity.

According to natural and vine law, man has a right to li but cannot live without toiling "In the sweat of thy face the shalt eat thy bread." In his wo man finds the necessary means sustenance, the compensation his efforts, the reward of his

bor, his pay.

Christ confirmed this la When He sent out his seven disciples, He said them: "Carry neither scrip, 1 purse, nor shoes. . . into what ever house ye enter. . . in [same house remain eating drinking such things as they give for the laborer is worthy of hire." Jesus has expressed simi thoughts elsewhere: "The wo man is worthy of his meat." T laborer has a right to be si ported by him for whom works; the latter must give hin T sufficient compensation. worker has the right to be pa the employer the duty to p This is the clear and unequivo doctrine of Jesus. Expenditu of energy and the needs of t laborer are the titles upon whi this right is based. The reco pense, then, must at least rep sent the equivalent for the penditure of human energy. J tice demands this. He who de not work, is not entitled to a ird, he shall not eat (St. l). Only the laborer is worthy is hire.

Tho is a laborer? Not he only works with his hands, but the intellectual worker. The to receive wages was not id on manual work in the of the Apostles: it was menvork, preaching and teaching. Worthy of his hire"—what it mean if not a wage, and a wage? But what is a "just" e? Our Saviour was thinking acipally of food and clothing. For must produce for the la-

borer sustenance sufficient for himself and his dependents. He who works shall not starve nor freeze. The just wage, therefore, is first of all a living wage. But a bare living wage is not sufficient. The laborer has a right to a decent and suitable livelihood, which enables him to make sufficient provision for the future security of his family. This right is not based solely upon the value of his work and on the expenditure of energy, but also on the dignity of human personality, on the right to life and the consequent right to immunity from, bodily injury. The laborer has the duty to preserve his life, to care for his family and children. He is entitled therefore to the means which enable him to meet this duty and obligation. St. James thunders a woe to those who withhold from the laborer his just hire: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."

The End of Episcopalianism

By LESLIE J. A. LANG

N the year of our Lord, one thousand nine hundred and twenty-seven, in the Minster urch of Saint Peter, in old k, on the occasion of the reen hundredth anniversary he Cathedral foundation, that if the sor of the Faith and beed Bishop of New York, Wiln Thomas Manning, said this his sermon:

'In the year 314 the Bishop of York attended the Council of Arles. . . . In 627 your founder, Edwin of Northumbria, gave his allegiance to Christ. It must move us to realize that here is the very ground where, on Easter Day, King Edwin was baptized, and Paulinus, your first Archbishop, offered the Eucharist thirteen hundred years ago. And if Paulinus and Aidan and Wilfred could now be with us in the flesh, they would find held and taught here, in every essential, the Faith of Christ as they knew, and believed, preached it." *

Briefly, definitely, and cometely, do these words happily point to a truth which we all profess with heart and mind and will, that the Anglican Communion is a substantial portion, a living embodiment, and a present witness of the One, Holy, Catholic, and Apostolic Church of Christ.

There are those, both within and without the Anglican Communion, who doubt this truth; those, on the one hand, who by their self-chosen definition of the sacred name of Catholic, and therefore, by the terms of their own logic, would ultimately be driven to embrace and cherish within a universal church both Christian Science and Reformed Judaism, if not every expression of good-will. Catholic that may be, but it is not Catholic Christianity. And there are those, on the other hand, who insist that one cannot be Catholic unless one also be Roman.

With their popular apologetic we are all familiar. Of their dilemma, consequent upon this kind of apologetic, we should also be aware. If King Henry the Eighth were the founding father of the Anglican Communion then Reginald Pole, Papal Legate, Lord Archbishop of Canter-

bury for four years until his death in 1558, and Cardinal of the Holy Roman Church, would have been the Presiding Bishop of an apostate, heretical denomination, ministering and causing to be ministered Catholic Sacraments to a Protestant sect. In that tragic sixteenth century of Christian history one's sympathies are divided, now on one side and now on the other, and one's loyalties are strained, but the fundamental fact which we have assumed remains true. We are of the Church of the ages.

Our Ethos

But as Anglicans historical, racial, national, cultural, and theological considerations have affected us for good and for ill, as they have affected every other part of Christendom from the past until now. There is an Anglican austerity, observable even in the great Anglo-Catholic parishes of London. Royal fanfares of trumpets are now, on occasion, sounded in our cathedrals, but we shall not soon carry our bishops about on a litter or fan them with peacock's feathers. There is an Anglican predilection for simplicity of doctrine,

[&]quot;Be Strong in the Lord," by Wilm T. Manning, pp. 66, 67 (More-use-Gorham, 1947).

ceremonial, canon law, and casuistry. There is an Anglican sense of justice and pursuit of truth for its own sake. There is an Anglican study and understanding and love of Holy Scriptures. More significant than these there is an Anglican tension between tempered authority and a lawful. freedom. More serious still, there is an Anglican impatience with the wheels of God which sometimes grind all too slowly for our satisfaction. Too often, we think with our hearts, dispersing ourselves abroad with solutions of problems which we will not stay home long enough even to state.

All these characteristics, as one would expect, are faithfully reflected in our varying attitudes towards the Book of Common Prayer. With all its checkered history taken into account, and with every allowance made for its historical background and intent, it can justly be affirmed that in it the historic creeds are professed, Catholic sacraments are provided, the Apostolic Ministry is preserved, and "it is the Mass that matters." The Prayer Book does not suffer nearly so much from scriptural and ceremonial enrichment as it does from the avowed intent and practise of those who would delete from it a varying measure of its Catholic doctrine. No one can fairly be accused of idolatry or obscurantism for insisting that the Prayer Book will serve us well for as long as we shall need to use it. Through its use holy men and women have grown in grace. Unity within and without the Church will best be served, not by worshipping it, nor by despising it, but by using

It is this issue of Church Unity which always gives an abnormal and yet timely importance to these considerations of Anglican history, ethos, and liturgy. And Church Unity, or Christian Reunion, is an issue in these days. It is a cause which finds in its ad-



"Thy Will be done"

herents a mixture of consecration and beclouded sentimentality; of generous-heartedness and abysmal ignorance; of the veneration of expediency, and, shame to us all, too little faith. It is a cause in which we are inevitably enlisted, for our Lord prayed that we might all be one, even as the Father and the Son are one. It is a cause to which we are joyously committed if we mean what we say when we pray, "Thy will be done."

By this very token, then, it ought to be as clear to every Episcopalian as is the sun in the sky, that Church Unity must begin with ourselves. "Lord, revive Church, beginning with me." It is presumptuous and wicked of us to call upon others to exhibit with us a unity which we cannot demonstrate amongst ourselves. What we need in the Episcopal Church, more than the assessment of anybody's "orders" is some measure in our own house of that order which is heaven's first law. Any other way lies, not unity, but madness and "confusion worse confounded."

In spite of soothing words to the contrary, and we have had too many of them for too long, the Episcopal Church is a house divided against itself. It is divided, not over High Mass vers Morning Prayer, for that tensi is not insoluble, but merely of rivative. It is divided, if one sto and looks and listens and thin over one question and one qu tion only, and that the suprer question of all history, "Wł think ye of Christ? Whose son he?" Very God of very God, ma Man, or very man of very ma made God? When every Epis palian, who remains one, of look at Jesus and say simp without equivocation, ex anin "My Lord, and my God;" a when Episcopalians worship becomes this affirmation, and li as becomes it, and look at the world and God's children as I comes it, we shall have a unity which we can invite others share. Then, Episcopaliani will have achieved its end.

Our Job

In the meantime, making claim that we are the who Church, or even the superior at enlightened part of it, and yet firming that we are Catholics he cause we are Episcopalians, walk in the vocation to whi God has evidently called us in divided Christendom.

History has happened. V have a sympathetic bond wi Protestantism. This deman friendly, humble, and honest operation and deep, intensiand constant study. We are in position to sit in judgment up official Protestantism. All we of ask and hope of it at this time that it shall do honour to Jesus God. In penitence and prayer interest we can all grow togeth until the harvest of God's or choosing, when He will separa what in His judgment are t tares from the wheat.

We have a bond of sympat with the Church of Rome. V were one flesh in the days "Paulinus and Aidan and W fred," and our Bishops at Las th have declared that there can no reunion of Christendom thout the great Latin Church the West. That Church inides the Bishop of Rome. What all we do, then, with him who called Peter? That is a question rich cannot and should not and ed not be answered today, even one day it must. Dr. Barry of church of St. Mary the Vironce reminded us that the iscopal Church needs not toy to kneel at Peter's feet, but cast itself at the feet of our rd and God. I think he would ve added, and so would you sh to add, that if we should st ourselves at Jesus' feet we ould be comfortable and happy a unity which includes Peter d his successors, and so would

We ask, today, no more of any pristian, and no less, than that give himself to our Lord as

God in His Holy, Catholic Church, wherever he may find it, or wherever it shall find him; His Church which is Catholic "because it is universal, holding the Faith, for all times, in all countries, and for all people; and is sent to preach the Gospel to the whole world."

That means for Episcopalians, before all else, a holy priesthood, poor in spirit, pure in heart, obedient to its vocation; a holy people who know that they are called out of this world; a godly discipline which shall be in proportion to ceremonial enrichment; a Christian education which shall speak to our children of our Lord and His Church; a missionary zeal which shall go out into all the world unto every living creature; more and more houses of religion where more and more people "rest not day nor night, saying holy, holy, holy

is the Lord;" and a holy offering, rich and all too rare among us, of selves and souls and bodies and our world in Christ, at the Altar of sacrifice.

Reunion of the churches is not our most pressing need. Reunion of the churches may come, one night, by catastrophe, when those who shall be left will find that they are one because they must be, with Canterbury or Rome or Constantinople, or "281," any one of them, or all of them, gone from the face of the earth, perhaps forever. But Christian Unity, "growing up into him in all things, which is the head, even Christ," that is reunion, peace, heaven, God glorified and His will done. That is the end of Episcopalianism. That will be the end of Episcopalianism, for it is the straying sheep gathered together, one flock, and one Shepherd.



Lorenzo Monaco

HOLY CROSS MAGAZI



THE phone rang, and the voice of a perturbed mother said she was afraid her little Jimmie was about to go into an uncontrolled tantrum. Her name was vaguely familiar. I asked why. Her little Jimmie hadn't received a prize at the closing exercises of the Church School. I explained that his attendance had been rather spotty, and she said that he could come only when she brought him.

"Of course, you're a member

of the parish," I remarked.

"Oh no," came the answer. "I don't go anywhere regularly. When I was a young girl I got converted in the———Church, but I guess it didn't take."

Shortly after this episode I happened to read the life of that fascinating Leonardo da Vinci figure, John Henry Hopkins, first Bishop of Vermont and seventh Presiding Bishop of the Church. In the latter capacity, when he was quite old, he attended a Lambeth Conference. Apparently he broke away from meetings and spent some time with Father Lowder of St. George's, London Docks, watched him battling against the evil and grim poverty of his slum parish, watched him standing stalwart and unafraid against the assaults of an arbitrary bishop and the harrying of the Protestant Association, for His Master's sake. On leaving St.

Turning Again

By RICHARDSON WRIGHT

George's the old bishop wrote his wife, "I thought I had been converted to Christ, but after seeing Fr. Lowder, I know I must be converted to Him all over again."

Many people—even bishops!—think conversion an event. It happens to them, and that's that. Like Baptism, it doesn't have to be repeated. They put it away with the rest of their mementos—the first dance card, graduation program, their baby picture.—It never occurs to them that conversion is a continuing process: that

"New every morning is the love

Our wakening and uprising prove."

Not Just Once

Conversion means not just turning once, but turning again and again. It means a continuing process of being remade, re-shaped, and re-fashioned closer to the Divine Pattern. At no time, as John Tauler said, can we think we have reached the top of the ladder and sit there as completed saints in endless felicity.

Often in the Old Testament we encounter the appeal, "Turn ye, turn ye, my people." Now Israel was the chosen of God, the object of His continuing solicitude. By blessing and adversity alike their need to turn to Him was revealed to them. They were given the choice: turning meant life, refusing to turn meant death. "I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn (yourselves) and live ye." (Ezek. Again from Ezekiel, "Turn ye, turn ye from your evil ways, for why should ye die, O house of Israel?"

It was also evident that the

people of Israel realized that to could not entirely turn by the selves. Merely resolving to the was not enough to put a spirit in them and renew the days as of old. The desire to pent is a God-given grace, only must Israel turn but the must be turned. Twice, in Juriah and in Lamentations, encounter the prayer, "Thou me, O Lord, and I shalturned."

One of the most vivid amples of continuously be turned to God and recognithat it is God who turns undemonstrated in the life of Peter. Five distinct times he turned about by our Lord took five turnings to set Sin Barjona on the road to sainth

There was that first calling the Lake of Galilee when the vine Master would turn to from fishers of fish into fisher men, and Peter recognized. He who called them was indea holy person with whom he unworthy to associate. The tance between them was great. "Depart from me," he claimed, "for I am a sinful m

Once again the recognition Him who would turn him lowed on the Transfigurate when Peter grasped the trut who our Lord actually "Thou art the Christ, the So the Living God." And call him by his full name, Simon jona, or, as we would say, Si Johnson, our Lord declared on the rock of such faith would build His Church.

It gives halt to the casual ca followers of religion to realiz what foundation of belief Church is reared. This B with its liturgy, its Orders, its cipline, is founded on the stioned and unquestioning asince that Jesus Christ is the of the Living God. The adation of the Church and its nority is, not the Bible, but Divine Person.

he third turning came in the per Room, when, our Lord ing explained what would rtly happen to Him, Peter tested, "Though all should ake Thee, yet will not I.'' s this just a transient emoal outburst, the bravado of impetuous man? It might n so. Within a few hours the nt of a little house-maid ught denial to his lips, cursand swearing. And Peter tht have turned completely y from our Lord, had not a nce from Him turned him und again for the fourth time. went out and wept bitterly. inally came the fifth turning y and being turned. It was r the Resurrection. Twice the stles had seen our Lord in His n body. They had heard Him nonish them to stay in Jerusa-. But the excitement was r. People had gone home from Passover. Jerusalem was setg down to its accustomed s. Why stay around? So they nt back to their old jobs of ing for fish. The very next rning they saw the fire on the ch and heard the voice calling come and eat. After another ple meal, Peter was finally ned around for good—turned m a fisherman into a shepherd, en the shepherd's commission, vinced that true and continuconversion is activated solely continuing love for our Lord.

No Easy Way

What happened to Israel and Peter seem far away and long of Time blurs their intensity the casual reader. How often read these passages unmoved, d them as, say, we read of the vations suffered that first winby the Pilgrim fathers or the

horrors of the first Jamestown colony. Yes, time seems to soften even the horrors of Dachau. We have a notion that turning to God and being turned by Him ought to be stream-lined if it is to appeal to us moderns. And then we wonder why conversion doesn't "take," as the perturbed and doting mother expressed it.

An example of stream-lining happened in our town recently. Stirred up by speeches and publicity, the whole town turned out and signed an appeal to the United Nations to prohibit the use of atomic bombs. We were all quite emotional about it,

thought we had done a good job, contributed our share to the future peace of the world. Yet, on second thought, there seemed to be an air of futility about it—like trying to rid ourselves of spiritual insolvency by signing a promissory note. Neither in any printed public statement nor from the pulpits did we hear that our signing was, in fact, a statement of repentance, a recognition that the sin of the world is our sin. Repentance means a great deal more than just once signing a paper. And yet the cry of Israel is as poignant, fitting and necessary in this atomic age as it was then:



—Massys



"Our true joy and peace is in Him"

"Turn thou us unto Thee, O God, and we shall be turned."

It was in summer when Bishop Hopkins was there in London, summer when he visited St. George's. He doubtless learned that when Fr. Lowder first came, the parallelogram of four streets bounding his parish counted 733 houses, of which forty were taverns and beer shops and 150 brothels, and there were not half a dozen communicants. It was through the filthy streets of such district that Fr. Lowder preached the Way of the Cross on Good Fridays and marched his Rogation Day processions to bless the ships and the sailors. When finally his days there ended, the taverns were reduced

in number, the brothels gone, and he could count 500 communicants.

This was not accomplished by any stream-lining. While fully acknowledging and gladly using such methods as lectures, concerts, and tea-meetings, brighten the surface of the people's lives, he knew that these alone do not carry the essence of regeneration. Nor was he deceived by the fetish of numbers. As the author of his "life" states, "He did not feel his object was gained merely by bringing people to church or inducing large numbers to make some outward profession of religion without real change of heart and life."

He taught his people that the

Real Presence is learned throuprayer and holiness of life. A he could testify that, as the res of Church teaching and holy cipline, the communicants of Peter's had been lifted abotheir suffering lives into true and peace.

Although Trinitytide in a part of the world means summy vacationtide for many of us may also bring, as it did to the bishop, an urge to be reconverto our Lord, to find again true joy and peace in Him. Fr. from the routine of jobs, from the routine of j

What a man loves and we ships marks the man. How of we bestow our love and enth asm on things and persons worthy of us, and because of a choice we deteriorate. Any we ship and love, irrespective of object, requires a relinquish of ourselves. For what we requish we must find a substitut What have we been substitut for God?

These axioms are age-With reiterating insistence to come to us as we are moved a refreshed by the sublimity mountains, by placid br rivers and the depths of force by the serene promise of mean crops ripening in the sun, by might and surge of the sea.

True, we reach these place revelation by stream-lined platstream-lined motor boats, strellined trains. Most of us we stream-lined clothes. But turning again must be today a ever has been. Still the ancappeal that roused Israel rithrough all our modernity. It is possible for us to see the on the beach and hear the von the beach and hear the von Turn Thou us unto Thee Lord, and we shall be turned "Come and eat."

Prayer and the Beatitudes

By ISABEL S. DANEY

essed are the poor in spirit; theirs is the Kingdom of ven.

EFORE our Lord spoke the words of the first and subsequent beatitudes ed upon the multitude who wed Him in order to evaluot only their understanding, also the thoughts within hearts. He took into act that His disciples were a of this multitude and that came to Him with expectin that He was their Master Teacher. As our Lord gazed that sea of faces He could nat which none other before ince has been able to do—He l look into the souls of men know what motivated the ghts, words and actions of This was possible for Him as vas God and He was man d to the Father and Holy t through His Divinity d to the multitude through numanity. Within the multiwere all sorts of people. e were those who followed v rabbi in order to see what ad to say—they came to be ed and relieved from the drum boredom of life. e were those who came to Him to pieces—critics seekto find something amiss in and His doctrine. There those who followed Him ly because others were going way, so they followed the d in order to see what would en. Then there were those knew that for them He had ords of Life, and they must more. Those whom He had d and whose sins He had ven were there—they who Him.

ne beatitudes had a particumeaning for the disciples. They were the men upon whom our Lord depended to show forth His teaching and His glory after His ascension into heaven and the descent of the Holy Spirit. The beatitudes were spoken in a particular sense and with a particular meaning not to disciples alone, but to all the multitude in the hope that all might ultimately come to know the true meaning of His words, and then become disciples. To some who comprised the multitude these words, spoken by the Eternal Word, fell on deaf ears. They heard only that which they wanted to hear, and the meaning that our Lord wished to convey never penetrated to their souls. But, to all who have ever truly desired to know God, these words of the first beatitude make up the key that unlocks the doors of the Kingdom.

The Key Virtue

Our Lord says that those who are poor in spirit are blessed. The poor in spirit are not the poorspirited. It is quite necessary to make this distinction. Poor-spiritedness is an involuntary apathy —in this case to the call of God. Poor in spirit is a voluntary humility within the soul. It is a willingness to let go of pride, to become poor in order to enable God to make us rich. It is a complete giving of the self to God. It involves enough faith in God to allow Him to prepare it for His all-sustaining life. To be willing to become poor in spirit involves trust in God and in His grace.

It is necessary to realize that through the disobedience of Adam we all have in our natures the taint of his sin—that is, pride. We have the tendency to set our-

selves up independently of God and to try to run our lives without Him. This is against our original nature as God created us. He created us to be dependent upon Him, to find our joy in Him, and that He might love us and enjoy us. It need hardly be said that He cannot enjoy creatures who have disobeyed Him, and foolishly try to live independent of Him. God paid us the honor of making us in His own Image, and gave us the power of choosing right or wrong. Through Adam, man chose evil, God, on His part, did everything in His power to bring man again into the fellowship he lost by his sin. God became Man Himself, in order to bring all men back to Him. As our Lord stood before the multitude on a mount in Palestine, two thousand years ago, so He stands forever; and He Who is Himself the One Eternal Word spoken by God speaks to us still.

One only is truly blessed, and that One is God. All others are blessed only as they reflect God. So when our Lord spoke the beatitudes He was speaking of His own attributes and how we may be blessed in Him. God Himself became poor in spirit when He became Incarnate in that He left His heavenly glory. He emptied Himself completely, and embedded Himself in humanity. He submitted Himself completely in His human nature to the Will of the Father. Human nature was made poor and yielded itself completely to God, so that God filled it with the complete measure of Himself, and it became rich in Him.

To be poor in spirit means to let go completely of all of the desires that would glorify the self without God as its center. It is the initial step if we would enter

the Kingdom.

Each beatitude is a step in prayer, and the beatitudes are given in the proper sequence as steps in the ladder that leads to God. It is impossible to enter into the presence of God and pray if we do not first make the proper preparation. The first step is humility-being poor in spirit. We must come to realize who God is. But we come into this realization little by little-God being Who He is and we being what we are. Our Lord is the only One who has ever known God completely. He said, "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is. but the Son, and he to whom the Son will reveal him." Through the Incarnation our Lord bridges the gap that exists between us and God. To taste, even lightly, of the riches of God we must have humility of soul. We must have a willingness to let God teach us. We must rid ourselves of the sham personality which we so often build as a wall about ourselves. Too often we fall in love with this sham personality. We are tempted by the thought that we would have something much less if we rid ourselves of the trappings we have placed upon our souls. There is a false pride and a fear that keeps us from placing ourselves completely in the hands of God. We often think that some time in the future we shall be willing to yield ourselves to God. but not at the present moment. We are like St. Augustine before his conversion when he prayed, "Oh Lord, make me pure, but not yet, not yet."

Little by Little

We meditate further upon the first beatitude, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." From our wrong human conceptions of poverty of spirit we must make

the initial act of being willing to place ourselves in the hands of God. Even though there is a part of our nature that rebels against this yielding to God, we must offer God the little that we do have and ask Him to give us His spirit so that our whole self may finally be willing to be placed in His hands. We must leave behind our preconceived notions of God, and enter into what we know not. We must be willing to let God teach us within the silence of our souls' prayer and meditation. God will reward our pigmied spark of faith by giving us more faith, and as we become more and more poor in spirit, or humble, so will God fill us with His Kingdom which is the richness of Himself.

Only as we become poor in spirit is it possible for our Lord to take up His abode in us—in our very souls. When this happens to us we wonder why it was that we were so long in holding on to the personality that we had built for ourselves. We wonder



why we have been so slow to seek God when we begin to behold His Glory and He begins to be our All in All.

All the steps in the approach to God are difficult, but this first step of becoming poor in spirit is the most difficult, for it involves the initial decision of wanting to attain the Kingdom regardless of cost. The tempter asks v benefits will be forthcoming the soul that would be p Shall we get along better our fellow men? Shall we be n loved? Will our fellows mal fuss over us and notice how have left all and chosen These and countless O. thoughts of the same trend present themselves when the decides to make the initial toward God. We must not b these thoughts, but give ourse to God more fully. The sin pride is always in us. When temptation comes to look think upon ourselves as a from God we must pray to l immediately so that He may us up to Him and away from shadow of ourselves. We r realize that God is ever read seek us and bring us bacl Himself. We on our part 1 want to let Him.

When we resolve to co-ope with God and to let Him r us what He would have us come, we are bound to find our first knowledge and ex ence of humility was a crude thing. Later knowle given to us by the Holy Sp shows us more clearly what b poor in spirit is. After we advanced a little into a kn edge of God we find that wha first thought to be povert spirit was really only the b beginning of that virtue. how important this beginning If we do not make this initia the door to the Kingdom ever remain locked, for thi ginning is the key. Perhaps may look with more favor our beginning than upon subsequent progress to Him. In their meager knowl and innocence our Lord's ciples may have felt that were the reflection of the b tudes at the time that our spoke to the multitude on mount. Later on, after He ascended into heaven, and the Holy Spirit to lead them all Truth, perhaps they ed. After the descent of the Spirit the disciples could back upon the words spoken ur Lord, and they could permore inwardly their truth neaning. They could underl how it was that the only truly blessed, truly poor in t, was and is Jesus Christ our . Yet the disciples could also that our Lord desired that and all people become poor oirit even as He. In order to ess His Love within ourselves nust be poor in spirit, even r Lord. Only so can the Will od be done in us.

God's Will

is a correlation ere ght between the beatitudes the Lord's Prayer. In the l's Prayer Jesus gave us wthing that is necessary for us ur approach, adoration, and emplation of God, and for physical needs. Our Lord's ning both before and after Prayer correlates the first itude, "Blessed are the poor pirit; for theirs is the kingof heaven," with the words, y will be done." The precedvords, "Thy kingdom come," bear upon humility; for uneach member of the Kingis poor in spirit, God's will ot work in that member and Kingdom will be delayed. Father's will is perfected in Lord. Just so is poverty of

our Lord is the living exle of the perfection of all virso by God's grace we are d to the same perfection. Lord says, "Be ye therefore ect, even as your Father ch is in heaven is perfect." It es no difference how many es we fail. Just that many es does God call us to renew faith in Him, and again ree by His help to become poor



A Place of Prayer

Before we can utter a prayer that is worthy of the name we must have within us this preliminary of humility. All the saints have stressed the importance of getting ready for prayer. Some have said that if we have but five minutes in which to pray three of those five minutes should be spent in getting ready. This is true not only of formal prayer, but of informal prayer as well. Preparation always involves attitude of soul, and for this a definite act of the will must be made. Emotional feeling may or may not be present. Emotional feeling is not necessary, and should never be sought or depended upon. Sometimes we feel that we lack the necessary faith. If so this prayer may help to place us in the right attitude: "Oh God, Thou dost see me as I am. By Thy Holy Spirit help me to see myself even as Thou dost see me. I lack the faith that I desire, and that I know Thou desirest for me. So grant me faith that I may receive Thy grace. My will is rebellious, but even as it is I give it to Thee, asking Thee to work in me and live in me." If we seek God in sincerity He always reveals Himself.

When we begin our quest we may believe that we already possess a rich and comprehensive conception of God and His Kingdom. Whatever our human notions of God may be we must be willing to cast them aside, and enter into darkness. We must not fear this darkness, but enter into it with complete trust in God. For this is the darkness of the depth of God and within it there is to be found the Light of God Himself. We must be patient in this darkness and pray to become poor in spirit in order that God may make us fit to be inhabitants of the Kingdom of Heaven. If we sincerely desire to become poor in spirit, we stand on the first rung of the ladder that leads to God and His Kingdom. Then it will be possible for us to rise to the following beatitudes.

The first beatitude is in the present tense. The following beatitudes 'are in the future, with the exception of the final one, which is again in the present. It is as if to say that humility is the foundation upon which the steps leading to God must be placed; and that if they are so placed they will finally usher us into the Be-

atific Vision.

HOLY CROSS MAGAZ

The Calendar of Christ

By CARROLL E. SIMCOX

Fifth Sunday After Trinity

THE EPISTLE: I Peter 3:8-15a.

There is persecution in the background of this passage: either contemporaneous or impending. It is substantially an appeal to Christians to return good for evil. I suppose that the best use we can make of it in the pulpit is as an assertion of the fact that if Christ dwells in our hearts we need not—and we shall not—fear what man can do unto us: that the pax Domini in no wise depends upon the pax mundi.

Or is this a bit too remote from the experience of twentieth-century American Christians? Of course we don't know what "persecution" means, except at second-hand. In view of that, perhaps our best course is to stress the cultivation of the sort of inner life which would enable us, if the test came, to go to the stake or the cross with the serene courage of a Paul, a Polycarp, or a Latimer. And who knows, in this topsy-turvy world, when Christians may be called upon to pass through the fire once again?

How are we to cultivate such an inner life? Peter counsels us: "sanctify the Lord God in your hearts." The Revised Standard Version reads: "in your hearts reverence Christ as Lord"; much better. That disposition of reverencing Christ as Lord becomes the well-spring of certain habits and determining attitudes. When we reverence Christ as Lord (of our lives) we find it possible, and increasingly easy and natural, to return blessing for cursing; for is this not His way, and is not His mind in us?

THE GOSPEL: Luke 5:1-11.

The critics handle this passage pretty roughly. They are especially ruthless with the most arresting detail in it: Peter's falling down before Jesus and crying out "Depart from me, for I am a sinful man, O Lord." The prevailing view seems to be that the passage as a whole belongs to a secondary source and that there's something peculiarly impossible about this particular detail.

The first thing for us to remember is that "critical opinion" is only opinion, and highly speculative opinion at that. What is *your* opinion? You have a right to ask that. And what is the traditional judgment of the Church through the ages, the Church as a whole? You have both a right and a duty, certainly, to ask that. We have no right to scrap this passage on the mere *ipse dixit* of any "expert."

As for the strange cry of Peter and the attitude of the critics toward that, it is pretty clear that they who rule it out do so on the assumption, so characteristic of modernist critics, that there could have been anything so "terrifying" about the Pe of our Lord. He must have been a fine liberal german—like them; ergo, one who knew Him mately, as Peter did, couldn't conceivably fallen on his face before Him and said this incred thing. Don't let yourself be taken in by that assution. Read the Gospel as a whole, and you'll that there was something mysteriously and foundly terrifying about the incarnate Lord. nard Shaw shows a keener perception than som the Christian-critics when he observes that "'Ge Jesus, meek and mild' is a snivelling modern in tion, with no warrant from the Gospels."

We need, especially here in America, to receive the vision of God as *Holy*, *Holy*, *Holy*. This expence of Peter provides a perfect text and pretext a sermon on the *numinous* Christ. I suggest the lowing scheme:

- 1. The experience of the *Numinous* is basiall serious religion, and in Christianity at leasmuch as in any other. But the *holiness* of our Obefore which we properly fall down on our face not *mere* majesty but *moral* majesty; He is "of preyes than to behold iniquity."
- 2. Christ was, and is, no less "holy" than Father. This was manifest in His earthly life. amples in the Gospels abound: Simon Peter in passage, Mary Magdalene bathing His feet with tears, the cleansing of the Temple, etc. His geness with penitent sinners was not "tolerance." was—and is—intolerable to Him.
- What "ailed" Peter in that moment? I Isaiah in the Temple, he had seen with his own "the king, the Lord of hosts;" nay, more, P found himself in a small boat with Him-and first, spontaneous reaction was to get away! Is: and Peter experienced Holy Fear when, in their spective ways, they saw God. Holy Fear has b variously analyzed, but for general teaching preaching purposes it may be presented in term two stages: the first, timor mundanus, which Thomas Aquinas defines as the fear of a man "w he turns from God because of evils he fears." may take Peter's outburst as evidence that he wa this stage at the moment. But this timor munda may lead to the second stage, timor culpae—the of offending God, not for one's own sake but God's sake. The late Dr. F. J. Hall defined H Fear as "a loving anxiety to please God." This is admirable definition of the highest stage of H

, and the subsequent career of Peter is an elont commentary upon the growth of his great soul

this first stage of timor mundanus.

here are two points to emphasize: first, that we not love God unless we fear Him with an Holy; and second, Holy Fear, far from being a manition of "primitive" religion, is actually a Gift he Holy Ghost for which we ought to pray ferly

is true that the New Testament teaches us: fect love casteth out fear." But the fear which casts out is servile fear, fear of punishment for own sake. Holy Fear is different in kind from ile fear, being "a loving anxiety to please God:" rather than servile. In fact, Holy Fear, properly and understood, is actually identical with

'zeal of love.''

one chooses to develop the argument by reviewthe whole of Peter's life, from this moment of or mundanus to its heroic end in perfect Holy and zeal of love, he should stress the fact that or grew in this wonderful way through his stedcommunion and fellowship with God-in-Christ, his respect his growth is a type of every Chris-'s growth. Peter's love of his Lord unto death Holy Fear, and so must be ours.

Sixth Sunday After Trinity

EPISTLE: Romans 6:3-11.

c. Paul conceived of Baptism as identification Christ. And that must be our conception too, none other is adequate. This Epistle provides an I basis for a sermon on the Christian life as an all union with Christ. By virtue of our Baptism are more than followers—that is, imitators—of it we are members of Him. It is the reality and intimacy of this living union between the Chrisand his Lord that the preacher wants to drive it, if he is really expounding Paul's passage.

erhaps the simplest and most helpful way to ince the modern mind upon the mystery of baparinto his death" and into "the likeness of his rection" is to take the Office of Holy Baptism to point out the pertinent references therein. The one perplexity of the average person about y Baptism which needs to be met and resolved is if Baptism makes a new man out of a person, if ctually is identified with Christ in this sacrament much so that it is no longer he that liveth, but ist liveth in him—why is it that the "results" are more obvious in the life of the ordinary Chris-

The answer is essentially this: it is true that every tized person receives the new birth, but this new h cannot develop into spiritual life unless the son chooses to avail himself of the grace that is

infused into him at the Font. Moreover, in Baptism the forgiveness of sins is indeed bestowed upon the recipient; but since forgiveness removes only the guilt of sin and not the power to sin we have no right to expect that Baptism, or anything else, will incapacitate a person from further sinning. God could achieve that only by the annihilation of our free-will; and it is precisely when we have been baptized and have been thereby adopted into His own family that He wants us above all to have our freedom—that we may serve Him as loving children and not as puppets or pawns.

The preacher may strike the hortatory note that is plainly called for by addressing himself to the baptized people in the congregation and reminding them that when they were baptized they repudiated the principle of sin and embraced the principle of righteousness. We are even now members of Christ, and nothing can ever change that; but it is for us to decide whether we shall live true to this holy birthright or whether we shall betray it. Treason is the most fitting word to describe a Christian's refusal to live as becomes a member of Christ. When we were "baptized into his death" we took upon ourselves the rule of self-denial, the principle of the Cross, and we pledged ourselves to live the rest of our lives according to this beginning. Our every refusal to take up our daily cross is an act of treason.

A Christian who lives in union with Christ is not

a nice person but an alter Christus.

THE GOSPEL: Matthew 5:20-26.

The decisive words here are "Except your righteousness shall exceed. . ." If we take "exceed" to mean "beat the scribes and Pharisees at their own moral game" we disastrously miss the point. Whatever else our Lord may mean by "your righteousness," He certainly means that it is to be different from every other sort of righteousness, not in degree but in kind, toto caelo. The rest of the passage is commentary upon that. And it shows, of course, the essential difference in dynamics between the righteousness of the Pharisees and the righteousness of the children of God: the former is one of obedience to external law, the latter one of obedience to sanctifying grace within the soul. Thus, the Law commands that I shall not kill; but if Christ dwelleth in me I am literally not subject to that law. Why need I be? Christ-in-me not only cannot hate my brother unto death; He (and through my identification with Him, I) can only love him.

I would suggest that the Epistle and the Gospel be put together in this sermon. The argument of the Epistle is that a Christian is not a nice person but an alter Christus. The Gospel shows us something of the difference in human life between the two kinds of "righteousness." The virtuous non-Chris-

tian will refrain from murder, etc., fundamentally because "nice people don't do that sort of thing" and "it's against the law." The Christian refrains from murder, etc., because he's so busy loving God and his neighbor that he just hasn't the time—or the motive—for murdering people!

Seventh Sunday After Trinity

THE EPISTLE: Romans 6:19-23.

This is a remarkably fruitful passage for the preacher, if you take the trouble to dig down to Paul's premisses: and it isn't hard. The only thing we moderns may not like about it is his way of speaking of the life in Christ as a servitude. After all, a Christian's "slavery" to God is so different from a sinner's "slavery" to sin that two different words ought to be used. But, passing over that, let us look at some

other things that are here:

First, there is Paul's observation (implicit but plain) that the service of sin and the service of Christ are both matters of habit: we "yield our members" to the one or the other: *i. e.*, give ourselves habitually to the one or the other. We cannot give our people too much encouragement and specific guidance from the pulpit in the cultivation of Christian habits. We should hammer away also, in this connection, at the fact that a good habit drives out bad habits, so that the best way to uproot a vice is not the way of frontal attack but the way of cultivating

the opposite virtue.

Then there is Paul's reference to a very common fallacy: "When ye were the servants of sin, ye were free from righteousness." The fallacy is that of thinking that righteousness of life is always drudgery and bondage, while licentiousness is "freedom." This is the characteristic attitude of the reckless libertine: he really imagines that he is "free;" and it is a strong rebel impulse in even the best of us, this craving to be "free from righteousness!" It is a cunning and cruel snare, this "freedom." Look at anybody who has "let himself go"- to the limit. The Prodigal Son was a typical devotee of this freedom from righteousness, and found at last that what it amounted to was freedom to feast with the swine. Or look at the "problem drinker" or the glutton for sex or the money-hound. God knows, there are more examples all around us than we care to look at. "Freedom from righteousness," is it? Paul calls it death. Bondage to any sin is just that: a living death. "What fruit had ye then in those things whereof ye are now ashamed?" Today we might put the question in our expressive slang: "What 'percentage' is there in this life of doing-what-you-please?" We preachers ought to be putting that question to our people very often. Let them see for themselves the pitiful harvest of frustration and torment that they who go all-out for

"freedom from righteousness" do reap in actual perience.

Of course it is equally fair for the inquirer to "Well, then, what 'percentage' is there in the ser of God and the life of righteousness?" Paul's ans is that the fruit is holiness and the end is everlas life. You reap the harvest in your own self. And—"holiness"—is the secret of abiding happiness isn't easy to make the worldly-minded person see to Our best talking-point here is the joy of the sai We must "dramatize" that—not falsify or exagge it, but show it in its most glorious and winsome comes best we can; and say "this is life—life worthing."

THE GOSPEL: Mark 8:1-9.

The proper homiletical use of this incident su is to take it as testimony to our Lord's compassion concern for the bodily welfare of men. Will Temple used to remark that Christianity is the n materialistic of all religions. This is a "Go truth" beyond question, and yet it meets with as ishing resistance in churchly minds and her When we American Christians aren't being P gians we're terribly likely to be flirting with M cheanism and talking about "pure spirituality." secularist social gospel on the one hand and "purely-spiritual" gospel on the other are both ous perversions of the Gospel. The dichotomy tween body and soul as most of us conceive of it false dichotomy. If we feel that we must choose tween ministering to men's spiritual needs and n istering to men's bodily needs we are on the wr track to begin with, as Christians; for our L wills that we minister to the needs of men-per And a man is body, mind, and soul.

The concern our Lord showed for the hunge the multitude is, of course, a continuing concern He wills to feed the hungry today, as He did the through His Body the Church: feed the hungry, I the sick, cast out devils, preach the Gospel to

poor.

Eighth Sunday After Trinity

THE EPISTLE: Romans 8:12-17.

The familiar Pauline dualism of "flesh" "spirit" needs explaining to modern folk, and best explanation is a bold paraphrase: the issu not between "body" and "soul" but between "lo nature" and "higher nature." This is as close as can come to Paul's idea; and if we use the exwords with which Paul expresses his idea we slead ourselves and our hearers astray. For we to identify the flesh with the body; but for Paul flesh meant not the body but the carnal (sinf principle: or, as we might say today, "the beast to



"To Him be glory forever, Amen"

s in us" as distinguished from the impulse tol God in us. Every normal person, I think, is
re of his "lower nature" and his "higher nature."
he argument of the opening verses is: we are
obligated—not under any compulsion—to live
our lower nature. This can effectively be preed in terms of our good and bad habits, as in the
tle for Trinity VII. "You say you just can't
k away from that evil habit that rides you like
ad? Nonsense! And spiritually suicidal nonsense
at. For you have received the Spirit of adoption
makes you an actual child of God, gives you the
t to call Him Father. This Spirit is already
s, already in you. Try following it, living by it.
you'll find yourself free of that bondage."

is a fact that people who long to live by their er natures are commonly afraid to make the k with their lower natures, because they have a istic notion that they can't win in the end. Evil ts have a sinister power to break the morale. It is be a loathing of self and a feeling that "this mness is my real self, and there's no use pretendant I can rise above it." Paul's strategy is to related that I can rise above it." Paul's strategy is to relate faithful that they have already received Spirit of adoption." This means that the very er of God is in them, which power surely makes a sufficient for all things; what folly then to say

that they are helpless in the grip of evil! A vivid awareness of our intimate relationship to God, as His children, produces a proper self-respect and a proper confidence that His grace will deliver us from all evil, if we will but avail ourselves of it.

Suggestion: a sermon on "Abba, Father!" as the basis of the Christian's self-respect. We respect ourselves, not for what we are or have achieved by ourselves, but for the Spirit of adoption which is in us and which makes us heirs of God and joint-heirs with Christ. As children and heirs in God's household we are above our lower nature; and our "family pride" as sons and daughters of Deity ought to, and will, break the power of the inner beast over us.

THE GOSPEL: Matthew 7:15-21.

The "false prophets" our Lord is specifically referring to are the scribes and Pharisees. In what sense were they "false"? They taught that a man can save himself by good works. The "sheep's clothing" was their pretense at being concerned for the salvation of those they taught; but their ravening lupine purpose was to exploit the simple folk through religion. I am not forgetting that some competent modern scholars have made out a very good case for the party of the Pharisees as a whole. But that there were some charlatans among them must be inferred from the frequency and fierceness of our Lord's attacks upon them. Say then that He refers here to the bad ones among them, that the false prophets were false Pharisees.

But who are the false prophets of today? Are they the teachers of false doctrines or the teachers of false morals? The atheists, for example, or the "self-expressionists"? From a Christian point of view they are both. A false prophet in any age is one who would turn people away from God or from His righteousness. The false prophets of our day are they who say that in communism, or fascism, or scientific humanism, or agnosticism, or any other non-Christian-ism, is the truth to be found; or that in epicureanism or self-indulgence or doing-what-you-please is the good life to be realized.

What follows is our Lord's declaration of the bedrock principle that there's no use expecting any good from a man until the man himself is made good to the core. Here is the Christian case against any scheme for a societas perfecta upon earth made up of unregenerate individuals. The new world we all want must be composed of new men: we won't get new men by building a new world. If a man is going to be selfish he can do it under socialism just as well as under capitalism. Only new men will do for the new world; the Chinese have a word for it: "You can't carve rotten wood."

Of Absolute Beauty

By FREDERICK W. KATES

"There is in the world only one figure of absolute beauty: Christ. That infinitely lovely figure is as a matter of course of infinite marvel."

–Dostoievsky

OTICE, first of all, how of all the religious teachers and leaders of mankind Jesus alone centers His whole message in Himself. In this respect He differs from them all—Socrates, Confucius, Mohammed, Buddha. But this is natural and inevitable, for He Himself is His message.

Note, too, that of all who have lived on earth Jesus stands alone as the Sinless One. He was accused of many evil things by His enemies, but none ever charged Him with sin, nor did He Himself ever share any consciousness of sin. The marvel of this fact is all the more extraordinary when we recall that it is precisely the saintliest people who have been and are most vividly aware of their own sin. With us ordinary folk, the more closely we approach to God, the clearer our vision, the more keenly are we conscious of our own unworthiness, our sin. But it was never so with Jesus. His sinlessness is one of the most remarkable aspects of His neverdiminishing wonder.

Wonderful, too, is the fact that Jesus did for men and does for men today what only God Himself can do, be it assuring them of God's forgiveness of their sins, or be it the empowering of their lives with the strength which

comes only from God.

Surely the universality of Jesus is part of His wonder. In Him all races, all colors, all tongues, all nations, find the answer to their hearts' yearning and need. In Him all limitations of time and space have been transcended.

In Him dwells a spirit eternal and universal, encompassing heaven and earth and enfolding all mankind.

To the wonder of Jesus there is no end. Examining His life even more closely, we observe that under certain circumstances He acted exactly as we would not. Behold Him dying on the Cross! We agree with Jean-Jacques Rousseau: "... if the life and death of Socrates were those of a sage, the life and death of Jesus were those of God." And there is something uncanny about the fact that at the end of His life Jesus held no regrets over the choices He had made. Which of us can say that?

As amazing a fact as any in the history of Jesus is that no process of development can be traced in His becoming what He was. Jesus just was what we are evermore trying to become.

And it's a curious and baffling thing, the way Jesus apprehends us when we try better to comprehend Him. We set out to find Him and before we know He has captured us.

Part of the miracle of "the fairest of men" is that of all man-

kind's teachers He alone hibited in death as in life a conformity of practice with cept.

But perhaps what makes J so supremely significant to n kind is that He endured all evil and tragedy a human life experience and yet was whuncrushed. This undoubted! His great miracle, and the peripal reason why men acknedge Him as Master and I and King.

Jesus is the mystery of a twondrous personality, of amazing, life-giving and lift newing power, and of an icapable and haunting presentat hallows and blesses all days. Yet of Him nothing prises us, for "In him dwel all the fullness of the Godl bodily."

bodily." Life's

Life's greatest miracle life's greatest wonder are the of Jesus and the faith of Jesus shown forth on Calvary's Cara love that would not let gran and a faith that would let go of God. The unsurdered faith and the undefe love which Jesus showed forth the Cross are the height of life.



Fra Angelico

The Beauty of the Cross

NEW RECORDS

-The Listener

Identification	Technical	Comment
ilharmonic-Symphony of	Competent reading of a compact and conservative work by the Finnish master. Ably conducted and well recorded.	Sibelius's Fourth Symphony is a terse and sombre work. Each movement delineates the almost barren scenic background of the composer's homeland. This symphony is probably the last of Sibelius's seven symphonies to win popular acclaim.
opin: Concerto No. 2 in F nor. Artur Rubinstein, nist, with the NBC Sym- ony Orchestra, William einberg, conductor. RCA- tor DM-1012. Four 12-inch ords. \$4.85.	of Chopin's very melodic Second Piano Concerto reveals many qualities unrealized in previous recordings. The res-	melodic works. With Artur Rubinstein at the piano,
ethoven: Sonata in C-Sharp jor ("Moonlight"). Vladi- r Horowitz, pianist. RCA- tor DM-1115. Two 12-inch ords. \$2.85.	brated "Moonlight" Sonata is technically superb. Horowitz	mous and popular of all Beethoven's thirty-two works in this form. As often as the work has been played on the concert platform, it ever retains its freshness and
nt. Sir Thomas Beecham	Brilliant and colorful recording of little-known Handel music. Spirited reading, well recorded.	Sir Thomas has created five different orchestral suites based on virtually unknown Handel music since 1928. The Great Elopement was conceived with ballet performances in mind. The theme of the ballet is most romantic. The scene is laid in Bath in the days of Beau Nash. A very delightful album.
okofieff: Symphony No. 5. ston Symphony Orchestra, rge Koussevitzky, conduc- . RCA-Victor DM-1095. re 12-inch records. \$5.85.	Excellent engineering feat of recording a gigantic work. The percussion sections (including even a piano) are especially well recorded.	Prokofieff's music can be considered as falling into three categories: the first (from 1907 to 1918) is characterized by sheer brilliance; the second (from 1918 to 1932) is music of a mechanistic style; and the last (from 1932 to the present) is music of much more serious expression. The Fifth Symphony belongs to the last period.

NG TO THE NEAR EAST?

her Walter C. Klein, American lain at St. George's Collegiate ch, Jerusalem, writes us as fol-

creasing numbers of Ameriare taking up permanent resce in the Near East, and as rican chaplain to the Angli-Bishop in Jerusalem I feel resible for the pastoral care of Episcopalians among them. I be happy to receive the e and address of any Episcon moving from the United to any of the following tries: Palestine, the Leba-Syria, Transjordan, Arabia, and Cyprus.

Yours truly, Walter C. Klein

HAVE YOU MADE YOUR RETREAT?

RETREATS AT HOLY CROSS:

SEMINARISTS: September 8th-12th (Monday evening thru Friday Mass), Conductor: Fr. Baldwin

PRIESTS: September 15th-19th (Monday evening thru Friday Mass), Conductor: Fr. Tiedemann

For accommodations please write AT ONCE to the Guest Master

HOLY CROSS, WEST PARK, N. Y.

OTHER RETREATS BY ARRANGEMENT

Community Notes

THE Holy Cross Mission's hospitality was put to the test this year and came out with flying colors. It had to "entertain"—and bear the scrutiny of —two Superiors.

Father Whittemore's visitation extended from Christmas Eve to March 10th. When he reached Freetown on his return trip he met the Reverend Mother Elfrieda C.H.N. who had arrived the day before from England. Then she proceeded up-country to the Mission, where she stayed until the middle of April. It was the first time that their Superior has been able to visit the Sisters at Bolahun and was, therefore, an extra-special occasion. It will be a great help to all concerned that the Mother now can direct the Sisters' life and work on the basis of her own first-hand experience.

Our readers can judge of her enthusiasm by her excellent article which will appear in our next issue. As for our own Superior, his full report on the Mission is being held for our October issue. Two short sketches on aspects of our African work will appear in the meantime.

As things turned out, Father Whittemore could have stayed on for another six weeks at Bolahun. He might have done so had not an important telegram been lost en route to the Mission. As it was, he proceeded to Freetown fully expecting to catch a ship in the middle of March as scheduled. For seven weeks he remained in the West African port hoping from week to week to secure accommodations. During his sojourn, he preached on the evening of Holy Week in St. George's Cathedral and gave sermons or addresses at two other city parishes, at Tomah Bay College and at Annie Walsh School for girls.

Finally, with no prospect of a ship for at least another six weeks, he was able to secure passage by plane via England, reaching New York on May 8th.

Father Raymond Gill, who has done splendid work on our Bolahun staff, has been due for some time past to return to America but ran into the same difficulties as the Father Superior (and, indeed, most would-be travellers all over the world today). We hope to hear, at any moment, that he has arrived safely and we take this opportunity of expressing the Order's gratitude for his marked spirit of co-operation and for all that he has accomplished in Africa.

A few days after his return to America the Father Superior left for his annual visitation at St. Andrew's, where he found everything flourishing. He through the School Comment.

Bishop Campbell has withdrawn from St. And to assume the responsibilit Novice-Master. Father Sp succeeds him as Head o Southern House, with I Turkington, under Father cer's immediate jurisdiction tinuing as Head-Master o School. It will be a great the brethren at the M House to have Bishop Can again in residence. We as readers' prayers for him in ing the Novitiate and also f new regime at St. Andrew's

An interesting and, we fruitful incident at the M House was the recent vistwelve Hobart College to graduates accompanied by Chaplains, the Reverend R. Covell and by Father



The Refectory at Holy Cross



St. Augustine's Chapel, Holy Cross

ick who is a member of the y. They spent two days in ence on the prayer life une leadership of the Father ior, who also conducted a t for them on the third day. is not the first time that a of Hobart men have viss and we have had similar nages, in past years, from colleges. The number of who come to Holy Cross stantly increasing, we are to say; to such an extent, er, that we are forced to e requests, from time to to keep from being subd. But a visit from a colr parish group, like the reone from Hobart, usually e provided for if it is wellized and if we are given to plan for it well in ad-

Nixon, Nevada, will be stationed at Holy Cross for the coming year. As formerly explained in these pages, we still hope, however, to found a permanent house somewhere in the far-West and Father Tiedemann will, with this object in mind, be assigned to several engagements in the Pacific Coast area.

Father Harris is being transferred to the staff at St. Andrew's where his help is needed in many ways and especially in pastoral work among our mountain neighbors. Brother Sydney completes his college-work at the University of the South, this summer, after which he will be at the Mother House.

Father Whitall visits Grace Church, Albany, regularly once a month to hear confessions. Father Tiedemann gave an address at Christ Church, Elizabeth, N. J., to a group of seventy members of the Woman's Auxiliary from various parishes in and near Elizabeth. He spoke about the Church's work at the Pyramid Lake Reservation. A generous offering was given for the work there.

Father Tiedemann also conducted a conference and one day retreat for three men from Hobart College. Father Tiedemann is stationed at the Mother House until the close of September.

The Guestmaster, Father Parker, gave a number of private retreats at Holy Cross, especially to men preparing for Holy Orders.

Father Harris took the services and preached at Cornwall, N. Y.

ners Tiedemann and s, our former workers at Father Baldwin attended the Prize Day exercises at South Kent School and gave an address. As perhaps our readers know, South Kent School was founded by two Kent graduates and there has always been a happy relationship between Kent, South Kent, and the Order, although there has been no official connection. From time to time, Holy Cross Fathers have acted as chaplains at South Kent, and of course Fr. Sill has been a constant friend and adviser.

Father Adams took the services at Sing Sing prison on two Sundays. He also gave a day's retreat and a day's conference at

Red Hook, N. Y., for the Society of St. Stephen, of which he is the Director. This society offers a special rule to Deaconesses.

Brother Herbert has finished his third year at New York University where he is specializing in education. He preached at the Chapel of the Holy Nativity in Germantown and assisted at the Valley Forge Conference where he lectured on Church history.

We are planning a series of three short articles giving our friends some idea of our vestments, chalices, and stained glass windows. The first of the ticles will appear shortly.

PLEASE JOIN US IN PRAYING:

For the Associates of the Or St. Helena in retreat July For God's blessings upon Community Retreat at Cross Monastery from Mo July 21st until Friday, A

For God's blessing and gui in the Annual Chapter ing of the Community I ning on August 4th.

(It will not be possible for the to entertain guests between Juand August 4th.)



"Thou art the King of glory, O Christ"

An Ordo of Worship and Intercession, July-August, 1947

- Wednesday. G. Mass of 6th Sunday after Trinity col. 2) of the Saints 3) ad lib.
- '. Thursday. G. Mass as on July 16.
- 3. Friday. G. Mass as on July 16.
- . St. Vincent de Paul, C. Double. W. gl.
- 0. 7th Sunday after Trinity. Semidouble. G. gl. col. 2) St. Margaret, V.M. 3) of the Saints cr. pref. of Trinity.
- . Monday. G. Mass of Trinity vii col. 2) of the Saints 3) for the faithful departed 4) ad lib.
- 2. St. Mary Magdalene. Double. W. gl. cr.
- 3. Wednesday. G. Mass of Trinity vii col. 2) of the Saints 3) ad lib.
- t. Vigil of St. James. V. col. 2) of St. Mary 3) for the Church or Bishop.
- St. James the Apostle. Double II Cl. R. gl. col. 2) St. Christopher, M. cr. pref. of Apostles.
- 3. SS. Joachim and Anne, Parents B.V.M. Greater Double. W. gl. cr.
- 7. 8th Sunday after Trinity. Semidouble. G. gl. col. 2) of the Saints 3) ad lib. cr. pref. of Trinity.
- 3. Monday. G. Mass of Trinity viii col. 2) of the Saints 3) for the faithful departed 4) ad lib.
- 9. St. Martha, V. Double. W. gl.
-). Wednesday. G. Mass of Trinity viii col. 2) of the Saints 3) ad lib.
- l. St. Ignatius Loyola, C. Double. W. gl.
- ugust 1. St. Peter in Chains. Greater Double. W. gl. col. 2) St. Paul 3) Holy Maccabees cr. pref. of Apostles.
- 2. Of St. Mary. Simple. W. gl. col. 2) of the Holy Spirit 3) for the Church or Bishop pref. B.V.M. (Veneration).
- 3. 9th Sunday after Trinity. Semidouble. G. gl. col. 2) of the Saints 3) ad lib. cr. pref. of Trinity.
- 4. St. Dominic, C. Double. W.gl.
- 5. Tuesday. G. Mass of Trinity ix col. 2) of the Saints 3) for the faithful departed 4) ad lib.
- 6. Transfiguration of Christ. Double II Cl. W. gl. cr. prop. pref.
- 7. Holy Name W. Double II Cl. gl. cr. pref. of Purification.
- 8. Friday. G. Mass as on August 7.
- 9. Of St. Mary. Simple. W. Mass as on August 2.
- 0. 10th Sunday after Trinity. Semidouble. G. gl. col. 2) St. Lawrence, M. cr. pref. of Trinity.
- 1. Monday. G. Mass of Trinity x col. 2) of the Saints 3) for the faithful departed 4) ad lib.
- 2. St. Clare, V. double. W. gl.
- 3. Wednesday. G. Mass of Trinity x col. 2) of the Saints 3) ad lib.
- 4. Vigil of the Assumption B.V.M., V. col. 2) of the Holy Spirit 3) for the Church or Bishop.
- 5. Assumption B.V.M. Double I Cl. W. gl. cr. pref. B.V.M.
- 6. Within the Octave. Semidouble. W. Mass of the feast gl. col. 2) of the Holy Spirit 3) for the Church or Bishop cr. pref. B.V.M.

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